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No. 22

FOREIGN TELEGRAMS.

London, May 22.

The decision of the Irish National Convention is regarded by the Radical and Unionist papers alike as a serious blow to the Government.

It is generally expected that the Bill will be dropped.

The *Daily News* says that the shadow of failure has already fallen on the hopes of Liberalism. If yesterday's work leads to the embitterment of the Liberals and the Irish, the next election will witness neither the destruction of the veto of the House of Lords nor the triumph of the democracy.

The Dublin newspapers rejoice at the vote of the Nationalist Convention.

The Unionists say that the English people have absolutely no excuse for pretending not to understand the real nature of the nationalist claim.

The Home Rulers declare that no other decision could have been arrived at consistent with the unimpaired existence of the movement for complete self-government. They hope that the Government will recast its plans for grappling with the problem.

A hurricane and tidal waves swept the Caroline Islands on the 30th April, causing great damage.

Some 200 natives have perished.

The steamer *Kilburn* went ashore at Kamaran in Western Arabia.

The crew landed but were driven off by Bedouins and need the protection of a gunboat.

London, May 23.

The Irish deadlock engrosses the papers.

The Unionists continue to ridicule the Government and advise Mr. Birrell to resign.

The Radicals deny that a crisis, while admitting the seriousness of the blow, and advise the Government to concentrate on English reform and make the Land Bill the real fighting Bill and not a half measure, and to discard the idea of placating the House of Lords.

Owing to fresh reports of damage to the crops in Russia, Rumania, and America the rise in the price of bread is becoming general.

It appears certain that bread will reach 5½d. per loaf.

As a result of the enquiry into the *Jena* explosion, a British Admiralty order has been issued directing the immediate installation of a new system of ventilation of magazines on British warships by means of carbonic acid gas.

A telegram from New York states that the convention of the National Association of Manufacturers have adopted the committee's report in favour of an immediate tariff revision.

London, May 24.

It is understood that the Government regards the Irish Bill as dead and will now push the English Allotments Bill which Mr. Harcourt will introduce on Monday.

London, May 23.

A telegram from St. Petersburg states that telegraphic advice has been received from Teheran that attempts to deprive the Armenians and the Parsis of the franchise has led to protests from all the cities, accompanied by threats to emigrate to India.

The disturbances in Persia referred to on the 18th instant are growing worse and antidynastic proclamations are appearing in Teheran.

The Shah's brother, who is Governor of Luristan, is stirring up warlike nomads and collecting troops.

London, May 24.

The American explorer Wellman sails for Spitzbergen on the 1st June whence he starts in a mammoth airship towards the North Pole at the end of July.

The airship carries a dozen men boats, sledges, dogs and provisions for ten months.

London, May 23.

The King received and unexpectedly conferred a knighthood on Mr. John Kirk of the Ragged School Union in which work His Majesty said he was most interested.

London, May 24.

Earl Crews opened a ferial conference on Education.

Almost all the colonies and India are represented, also the British departments and educational bodies.

Earl Crews emphasized the happy provision of making Queen Victoria's birthday a reminder of our great imperial position and responsibilities. He hoped that this was only the inauguration of a series of conferences designed to promote education and unity in the Empire.

London, May 25.

M. Pichon, in the French Cabinet, read a telegram from the French Ambassador in Tokio saying that France and Japan are now completely in accord regarding the agreement which is now on the point of being concluded.

The Tsar has received the Japanese delegates to the Peace Conference who were traversing St. Petersburg en route to the Hague.

A telegram from Berlin states that the police have raided a reading-room belonging to Russian students.

Twenty-five people were arrested and the majority afterwards were released.

This is connected with a rigorous campaign to prevent Russian students from interfering in Germany's domestic affairs.

In the French Cabinet M. Pichon read the Moorish reply promising satisfaction of all the French demands.

The Minister at Tangier, M. Pichon said, has been instructed to ensure the effective accomplishment of the promises.

London, May 26.

The crew of the *Kilburn* have arrived at Hodeida.

London, May 23.

The Chinese rebels number thirty thousand and are organised by the Secret Triad Society.

Reuter's correspondent in Hongkong telegraphs that the malcontents are attacking Cheungnam and Turgebung which are wealthy villages in the Chinghoi district. The inhabitants are fleeing to Swatow.

The rising is attributed to taxation.

Mr. Pike Pease, in the House of Commons, asked for the appointment of a committee to investigate the reported discovery of an anti-opium remedy at Selangor.

Mr. Winston Churchill replied that the Government Analyst of the Straits Settlements was unable to find any special constituents in the plants from which the decoction was made. The Imperial Institute was conducting a further analysis, pending which the appointment of a committee would be premature.

Reuter's correspondent at Teheran telegraphs that Rahim Khan has been conveyed to Teheran and detained in the palace.

Parliament is dissatisfied and wants him imprisoned.

Reuter's correspondent at Teheran telegraphs that Rahim Khan has been imprisoned and that excitement has subsided.

EDITORIAL NOTES.

Among the telegrams with which we are favoured this week is one announcing the intended departure of Mr. Walter Wellman for the North Pole in an airship. The point from which this aerial passage is to be taken is Spitzbergen. Mr. Wellman is an American newspaper man; and it certainly will give much vogue to the paper he represents if he is successful in his quest. The peculiar difficulties of reaching the North Pole are well set forth in the following extract from an article by Lieutenant Peary in "The National Geographical Magazine." He says:

"My statement that the North Pole is the last great geographical prize which the earth has to offer has also been criticized in some quarters, and it is claimed that it is nonsense to say that the North Pole is a greater prize than South Pole. I repeat advisedly that the North Pole is the last great geographical prize which the earth has to offer. That the particular mathematical point of the North Pole possesses greater interest or value than the South Pole is not asserted; but the North Pole is that apex of the earth which is in the center of the hemisphere of civilization. The North Pole has been sought by men for nearly four centuries; the South Pole for less than a century. The North Pole has a striking place in history, in literature, in poetry, in romance. It has been the subject of infinite speculation, and, finally, when the North Pole has been attained, the attainment of the South Pole will follow naturally and rapidly, and will attract much less attention.

"In this connection it is well to note also a popular misconception—namely, that the attainment of the South Pole is more difficult than the attainment of the North Pole. This is not so. In spite of the close approximation to the North Pole by recent expeditions, the actual attainment of the North Pole is a very different proposition from the attainment of the South Pole and much more difficult. The conditions are almost diametrically opposite. In the case of the North Pole it is a polar sea which must be traversed and conquered. In the case of the South Pole it is a polar land which must be traversed and conquered. In the light of recent explorations the region about the South Pole offers facilities for the realization of the favorite popular ideas of attaining the Pole—namely, the colonization method, the method of relay stations short distances apart connected by wire, etc. Plans of colonization, or relay stations, of telegraph connections, etc., fall to the ground in the North Polar region because of the impossibility of effecting anything of this kind upon the moving ice pack of the central polar sea.

"The attainment of the South Pole, granted sufficient

funds, is only a matter of time and patience. The work can be carried on in any season of the year, and each mile of advance can be permanently secured.

"The attainment of the North Pole means the ability to so refine and perfect one's equipment, supplies, and party as to be able to cover a distance of five hundred miles each way without caches and without support from the country, and to cover this distance in a time limit of three, or, at most, three and one-half months."

The eyes of Indian people are being drawn in an especial manner toward the personality of Mr. John Morley; and it is pleasant to hear what others who are well acquainted with him have to tell us of his gifts and fitness for the post he occupies. Mr. McCarthy gives an account of Mr. Morley's maiden speech in the House of commons:

"What first impressed the House of Commons was the ready, quiet force of Morley's delivery. He had a fine, clear voice, he spoke without notes, and without any manifest evidence of preparation, every sentence expressed without effort the precise meaning which he wished to convey, and his style had an eloquence peculiarly its own. What most men expected of him was the philosophical discourse of a student and a thinker no longer in his fitting place, and what was least expected of him was just that which he delivered, a ready, telling, and powerful parliamentary speech. He had some unexpected difficulties to encounter, because he gave out his opinions so forcibly and so boldly that their utterance called forth frequent interruption—an unusual event in the case of a maiden speech, which is generally regarded as a mere introductory ceremonial and is taken politely as a necessary matter of form. The House soon found, however, that John Morley's speech did not by any means belong to the ordinary category of maiden performances, and the very interruptions were therefore a positive tribute to the importance of the new member's argument. The interruptions were, in every sense, fortunate for Morley, because they enabled him at this very first opportunity to prove his ready capacity for debate. He replied on the spur of the moment to every interruption and every interjected question, and he showed all the composure, all the promptitude and the command, of a practical parliamentary debater. Every man in the House whose opinion was worth having at once recognized the fact that a new force had come up in parliamentary debate, and when John Morley resumed his seat, he must have known that he had accomplished a complete success."

One thing which the people of India have found out in the recent course taken by the British Government is that purely sentimental considerations have very little weight with it. Mr. Morley is glad to range himself on the side of the Liberals, but there must be something of definite importance presented as an argument if he is to be moved to recommend

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the reversal of any policy of the Conservatives. The people of Bengal cannot see why the partition which they so much detest should not be done away with. Mr. Morley on the other hand cannot see why a measure should be changed unless some definite political advantage is to come from it. Bengal looks only at itself. Mr. Morley has to look at the British Empire.

THE NEED FOR A POSITIVE GOSPEL.

The reed of the hour, says Principal P. T. Forsyth, of Hackney Theological College, London, is a *positive* theology. Christian stock, he declares, has become badly "watered." The Christian verities has lost their grip upon men. We hear much of the good, the true, the beautiful, and of Christ as "our highest ideal," but we hear little of salvation of redemption, of reconciliation. If Christianity is to be a positive factor in the lives of men, he maintains, it must reestablish itself on a belief in "the Cross of Christ as the grace of God and the source of a new life and nature through faith." He continues (in the *London Quarterly Review*, January:)

"Positive Christianity turns upon the supernatural person of Christ as involved in the bearing of human sin and the cleansing of human guilt. Its irreducible core is *Remissio peccatorum propter Christum*, as the Reformers said. It means the faith that we profit nothing if we gain the whole world and lose not our guilt. It starts with actual moral situation, and declares:

- "1. God has forgiven us fully and finally.
- "2. He has done so for Christ's sake.
- "3. Every other article of Christian faith flows from this, and is valuable according to its bearing on this.
- "4. Every energy of the moral life has this source and standard.

"The Christian creed has but one article. It is the gospel. And this gospel is its one universal authority. All things center in the moral world and the moral world centers here.....

"A positive gospel is thus not merely a gospel of definite truth, but of decisive reality; not of clear belief, but of crucial action at an historic point. It stakes all reality, all the future, all spiritual destiny, upon the foregone act of God's forgiving grace in the Cross of Christ. That Cross draws upon the whole resource of God, who gave His only begotten Son; and it determines the whole destiny of man, whom it transfers from death to life eternal. The foundation of our certainty is Eternal Life."

One of the great mistakes of the ministry, Dr. Forsyth goes on to say, has been "not so much preaching to the world as if it were Christian, but preaching to Christians as if they lived on the Bible, and cultivated a positively Christian experience." On this point he writes further:

"The Christianity of most people is not positive. It is natural religion spiritualized, baptized without regenera-

tion. It views Christianity as the sanction to human happiness or the consolation of human trouble. God is there to bless the family, the nation, honest industry, and worthy enterprise. In a word, God's chief end is to bless man. Man's chief end is not to glorify God. Christ, it thinks, lived and died for humanity in a far more thorough sense than humanity need live and die for Him. The human needs which Christianity meets are the needs met by philanthropy or sympathy; they are not the abysmal needs of the moral soul, sinful and utterly lost. What we owe Christ, in this view, is generous acknowledgment, but not eternal and unspeakable praise for eternal life itself. We meet the case by worshipful thanksgiving, or by peripheral sacrifices, contributions which are only occasionally felt as sacrifice—only not with our total and central selves. In this view, Christ is the greatest contribution ever made to human hope and happiness, to public peace and family comfort. And that is a creed quite unfit to produce a humanity whose one glory is to glorify Christ, to contribute itself through him to the glory of God.

"A bourgeois Christianity of this kind is incapable of the great insights, decisions, and sacrifices which are the turning-points of Christian history. A Christianity which makes the chief work of Christ to be the production of Christian ethic and sentiment is sure to fail us at the crucial time. The heroisms that fit great junctures can only be reared on a far more positive gospel. We are not our own at all. We have no right to happiness or comfort, only to mercy and Christ. And we have that right only by positive gift of grace, and by no natural claim of sonship."

There is one note indispensable to a positive gospel, and indeed supreme; it is the note of authority. The "opening word" of a positive religion must ever be "Thus saith the Lord," and the absolute authority in life, according to Dr. Forsyth's view, resides in the power to forgive sin. We quote, in conclusion:

"The absolute authority resides in the revelation which forgives. It resides in the gospel, in the act of deliverance, in the person of the Redeemer. I say the *person* with some stress, in contrast with the character. It is not the character of Christ that is the revelation of God; that is too esthetic a position for the final and requisite religion; but it is the *person*, in so far as it expresses and exhausts itself in a decisive act. God belongs to the category of those who 'do things.' Christ came not as a spectacle, ethical or spiritual, but as an agent and a power. A gospel is not a novel, but a drama; it is not an exhibition of divine character or psychology, but the achievement of an act final for human destiny, central for human history, relevant to all thought, and exhaustive for God's heart and will. All that has to be done has been done. All has been done that it is in God to do. All the deepest that we need, or the best we shall yet do, is but some phase or function of that which God in the gospel of Christ has done for our redemption. By the gospel—let us mark particularly—is not meant a message about Christ's act, but that act itself as a message, and still more as a deed, a work. And by Christ is meant the dying Christ.



That Christ—not the teaching Christ, but the Christ of redemption—is the eternal Christ, the presence and revelation of the absolute Spirit, the head over all things for the soul. The teaching, prophetic Christ was, like prophetism itself, a failure. All Christ's teaching from his own lips failed to divert his public from their perdition in bringing him to the cross; how ineffectual it must be for the same object from the lips of others. The gospel of the cross as an eternal act in an eternal Spirit, as a spiritual *fait accompli*, is the final authority; and its principle is the test of all truth at last, as well as the judge of all action. Such is the message of a positive gospel."

TASMANIA—THE WONDERFUL.

If there is one spot more specially favoured than another in the Southern Hemisphere, it is surely the beautiful little island, separated by Bass Strait from the Australian coast, and pendent like a locket to the mainland of which, in comparatively recent times, it formed a part.

Its praises have been sung by poets and travellers from the time when Tasman first set foot upon its shores.

Its fertility is remarkable. The finest fruit in the world is grown in the south, the best potatoes in the north; on the midland plateaux graze the purest flocks and herds; the mountains in the north-west gleam with copper and tin; in the eastern valleys and plains grain springs luxuriantly from a chocolate soil, enriched by volcanic outbursts from the very bowels of the earth; the deposits of coal are both numerous and fine; and forests of eucalyptus and other durable woods adorn the plains and cover the mountain slopes. In addition to this there are numerous harbours and bays, some of which are capable of floating all the navies in the world.—Percy R. Meggy, in the "Australian Review of Reviews."

THE HEART THAT SINGS.

There is never a sky of winter
To the heart that sings away;
Never a night but hath stars to light,
And dreams of a rosy day.

The world is ever a garden
Red with the bloom of May;
And never a stormy morning
To the heart that sings away!

—Frank L. Stanton.

—A remarkable bird found in Mexico is the bee-martin, which has a trick of ruffling up the feathers on the top of its head into the exact semblance of a beautiful flower, and when a bee comes along to sip honey from the supposed flower it is snapped up by the bird.

FROM THE DEPTHS.

BY REV. JOHN T. FARIS.

A little more than two years since, two wretched tramps found their way to the St. Louis City Mission, of which Mr. Edward Card has been superintendent since it was founded, three years ago. One of the men, only a little less degraded than his companion, sought Mr. Card and gave him this note:

"Dear Mr. Card: I have done all I could for this poor fellow, and now I turn him over to you to see if you can do anything for him."

A CASE FOR WHICH THE SALOON COULD DO NO MORE

Mr. Card recognized the name signed to the note as that of the proprietor of the most notorious saloons in the slums surrounding the mission. The bearer, in whose charge the subject of the note had come, was "bouncer" and janitor at the saloon. The man delivered with the note had had been harboured in the saloon until he had spent every cent, until his clothes were in rags and his self-respect in tatters. This was what the saloonist had done for him!

But he did him one good turn when he sent him to the mission. For when Mr. Card looked at the poor wreck, he thought of his own life less than a dozen years before, from which he had been rescued by the grace of God made known to him in the Pacific Garden Mission of Chicago, where so many hundreds of drunkards have begun a new life. With the gracious tact which characterizes the mission worker whom God delights to honour, he conversed with the outcast from the saloon, and in a little while had the joy of leading to Christ a man who had left a good home on a farm down in the state. For three years he had been leading a career of debauchery, while, down on the farm, a mother's heart was breaking.

Next day the "bouncer" himself returned to learn how his friend was getting on. A meeting was under way, so he could not speak to Mr. Card at once. He sat down for a time. But the thirst for drink proved too strong to resist, and he started for the door. An assistant on the platform, noting his departure, hurried after him and caught him. As he was going out, a detaining hand was laid on his shoulder.

"Mr. Card wants to speak to you a moment," was the explanation.

Surprised, he returned to his seat. He supposed that Mr. Card wished to say something about the man who had been left at the mission the day before. Probably he would be told that it was impossible to do anything for the poor fellow. Too bad! He had heard that the mission had done wonders for some men. But probably they were not so far gone as this unfortunate. Well, he'd just wait and see.

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THE SALOON "BOUNCER" CONVINCED BY SURE EVIDENCE

His surprise was great when at the close of the meeting he learned that instead of being thrown out of the mission as of no account, the man had become a Christian. He saw him and noted the look of joy in his face. But skeptical of the permanence of the change, he was not ready himself to the entreaties of the workers that he would give his heart to the same Saviour who was transforming his friend.

He went to the saloon that night. But he returned to the mission next day. Again he saw his friend; and again he doubted the reality of the change in him. Once more he refused to yield.

A third time he entered the mission. That night he saw his friend come in. But who was that on his arm? A woman! A woman in tears! And what had happened to her escort? His face was shining; the marks of dissipation were all but hidden by the marks of the Lord Jesus which already were visible on the countenance of the Christian three days old. The face shone yet more when he rose to tell of God's goodness to him. He told of a message sent to the little mother down on the farm, and how she, overjoyed, had hastened to the city to her boy who had been lost but was found. He had brought her with him that the boys might see her, and that she might meet the man whom God had used to reach his heart.

It was enough. There could be no more skepticism now. The wonderful change in the outcast was real. The "bouncer" broke down, and found the same Saviour who was doing so much for his friend.

He told his story that night. Ten years before he had lived in a city in Eastern Pennsylvania. There he had a good home and good prospects. But he drank—just a little. He knew a good Presbyterian girl, a teacher in the Sunday-school, and he asked her to marry him. She told him she loved him,—but she insisted that she could not marry him until he was a Christian. Angrily he left her and began a life of wandering and sin. He served as carpenter on many ships. Then he left the sea, and drifted from bad to worse until he cared for nothing but drink, and was glad to take the place of "bouncer" in consideration of unlimited supplies of liquor.

FOUR LIVES MADE BRIGHT BY TWO CONVERSIONS

Now there was a change. The old-time "Chips" of the Atlantic tramp vessels found employment with a city contractor. Sober and industrious, he opened a bank account. He united with a church. At length, when he had saved a few hundred dollars, he paid a visit to the old Pennsylvania home. On inquiry he learned that "she" was still unmarried. He sought her, told her of his Christian profession, and renewed the proposal made ten years before. Then he married her—and today they are living in St. Louis, where he has a prosperous business of his own.

I saw them on a recent Sunday evening, when they were seated on the platform of one of the St. Louis churches. Both testified to God's goodness that night—he, by speech; she, by her beaming face.

"I sat with them at their table the other evening," Mr. Card said, in telling me this story. "I looked up and saw a certificate on the wall which told the reader that the wife had taught five years in the home Sunday-school without missing a Sunday. I looked about me and saw a comfortable home. I looked at the faces of my hosts and saw two of God's trusting children. And then I thanked Him who had wrought the wonderful change.

"And now I think of that other happy woman down on the farm—her son by her side; joy in her heart; God in the lives of both.

"Do you wonder I rejoice in the opportunity for work at the mission? Do you wonder if I forget that funds are sometimes short, and that frequently we don't quite know where the next meal is coming from? And to think that God is giving me—who was just like these other poor boys—a chance at work like this! Glory to his Name!"

SCIENCE IN SULU.

An interesting account of the effect of modern mechanism on the minds of semibarbarians is contained in an account contributed to *The Scientific American* (January 23) by E. C. Rost, of the negotiation of General Bates's celebrated treaty with the Sultan of Sulu in 1899. The visit of this potentate and his suite to the cruiser *Charleston* is thus described:

"Great was their wonderment at the things which they saw. At the suggestion of an officer, the Sultan touched an electric button. Instantly a Chinese servant appeared as if by magic. Again, under directions, he operated the button, this time twice, and behold a United States marine stood in the doorway. From that time on every ornament aboard ship that in any wise suggested an electrical button was pushed by the Sultan or some member of this suite. He was conducted into a dark room and told to turn the button that adjusted the lighting apparatus. The flood of light that resulted left him with gaping mouth and dilated eyes. His wonderment continued to grow apace throughout the entire afternoon. Whenever opportunity afforded, the Sultan of Sulu repeated the performance of pushing electric buttons and turning electric lights on and off. He even went so far, when he thought himself unwatched, as to try to appropriate one of the bulbs aglow with light. But the funniest thing of all was when the mighty chief, upon invitation, fired the Colt's automatic gun. The explosion of the first discharge seemed to root him to the spot. His hands still gripped the trigger, with the result that shells continued to pepper the surrounding waters. Again and again



the royal gunner begged that they stop the action of the infernal machine, not knowing that the medium of cessation lay in his own hands. So thoroughly frightened was the Sultan, it was impossible to make him loosen his hold, and an officer ordered the cutting of the tape, thus stopping the supply of ammunition. The one-pounder was next brought into play, and at the first loud boom the Sultan called the ammunition display off, refusing to go near one of the eight-inch guns, which he had also been invited to fire. In the meantime his attendants, whose knives had been magnetized, conceived the idea that the Evil One himself was aboard. They begged and implored to be taken on shore, and, quite forgetful of their bags of rice, they scurried down the gang-ladder. At night the searchlight was brought to bear upon the Moro town of Bas Buf. The instant desertion of the town followed, even to the dogs, for many weeks thereafter no amount of persuasion could induce the inhabitants to return.

"General Bates made his headquarters in the town of Jolo, and thither the Sultan and his staff came on several occasions to discuss the treaty. Subsequently another visit was made to the *Charleston*. This time the mother of the Sultan accompanied the party. A phonograph owned by one of the officers rendered very pleasing selections for the entertainment of the guests. The aged dame sat entranced throughout the performance. It was not until the time came for her son to affix his signature to the treaty that she awakened. Under one condition only would she permit the Sultan to sign—the phonograph must become hers at once. For a time that phonograph threatened to be the means of upsetting all of General Bates' well-laid plans for the amicable taking over of the islands. Fortunately, the owner was prevailed upon to part with the machine in the interests of his Government, and the coveted music-producer changed owners at the signing of the treaty by the Sultan."

An electric arc lamp, capable of efficiently supplying the needs of underwater illumination for ship salvage and other similar work, as well as for operations in explosive atmospheres, has been tried in the harbour of Aberdeen in connection with repairs effected on the dock gates there, without taking them out of position. It was found that a thorough examination of the dock gates could be made by the aid of the lamp, and order to demonstrate its power one of the divers returned for a newspaper, and after descending to the bottom of the dock, a depth of 20 ft., read a portion of it through the telephone to those on the surface.

If you don't like certian folks very much, pray for them and see what a change will come over you.

HOW FAST DOES AN ODOR TRAVEL?

—The rapid propagation of smells noticed in the open air appears due entirely to currents, since in small tubes, where currents can not exist, the rate is found to be very small. Experiments along this line were first undertaken in England by Professor Ayrton, and additional data have recently been reported to the American Association for the Advancement of Science by Mr. John Zeleny, of the University, of Minnesota. Says *Science*, in an abstract of his paper:

"With ammonia diffusing through a tube a meter and a half long, over two hours elapsed before the smell could be detected at the other end of the tube. Using different lengths of tubing, it was found that the time required for the diffusion of the smell was roughly proportioned to the square of the length. Ammonia and hydrogen sulphid were used for the above experiments. The presence of ammonia could be detected chemically at a point in a tube after about the same time as when the sense of smell was used for a detector. The rate of propagation of the smell of ammonia was not markedly different when this had to pass along the same tube either horizontally or vertically upward or vertically downward. With camphor, however, while the rates horizontally and downward were about the same, the speed upward was about twice as great. The smell given to iron and brass by rubbing these with the fingers was also tried, but gave no definite results."

Whatever makes men good Christians, makes them good citizens.

—Daniel Webster.

FROM "AN ODE TO MUSIC."

BY HENRY VAN DYKE.

Music, they do thee wrong who say thine art
Is only to enchant the sense.
For every timid motion of the heart,
And every passion too intense
To bear the chain of the imperfect word,
And every tremulous longing, stirred
By spirit winds, that come we know not whence
And go we know not where,
And every inarticulate prayer
Beating about the depths of pain or bliss,
Like some bewildered bird
That seeks its nest but knows not where it is,
And every dream that haunts, with dim delight,
The drowsy hour between the day and night,
The wakeful hour between the night and day,—
Imprisoned, waits for thee,
Impatient, yearns for thee,
The queen who comes to set the captive free!
Thou lendest wings to grief to fly away,
And wings to joy to reach a heavenly height;
And every dumb desire that storms within the breast
Thou leadest forth to sob or sing itself to rest.

From *Scribner's Magazine*.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church.

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